Living as we do under such a system, we are not at liberty to draw distinctions, and to represent God as taking charge of and ordaining some events, but not other events or all events. No such distinction should be drawn; no such distinction can be drawn. As we make the attempt, we find that no line can be described which will divide the two territories which we would separate.

Balbus the Stoic, in Cicero *De Naturâ Deorum*, quoting from, or referring to, a line in Euripides, says, " Magna dii curant, parva negligunt," and adds, " Magnis autem viris prospere eveniunt semper omnes res." But every one sees that the difference between great and small is but a difference of degree of comparison ; and no one can point out the place where the one ends and the other begins, or arrange actual events under so loose a classification. Every one knows, too, that great events often depend on events which are in themselves insignificant; and if small events were above or beneath God's control, great events would soon get beyond his dominion.

In modern times, many attempts have been made to draw the line of distinction, but always in the very loosest manner. Is it Haid wo may discover God in those events which have a cause, but not in those which have no cause ? The answer is at hand, in the fact now acknowledged, that every event has a cause. Or is it. rather hinted that the distinction lies in this, that the cause of the one event is known, and of the other unknown P This view lands us in the absurdity of making man's knowledge, which varies in the case of individuals and ages in the world's history, the measure or test of the presence of Deity. Some, again, would exclude God wherever a general law or a second cause can be detected—forgetting that these laws or causes are ordained by God, and the special expression of his will. Others would confine his intentions to the immediate

results of general laws, and exclude him from those apparent fortuities which result from the concurrence or collision of the general properties of matter; but in doing so, they forget that individual incidents, JIB well as general phenomena, proceed from the powers of nature winch God hath put in operation, and from the adjustments which he hath instituted. We cannot legitimately draw such a distinction as would admit the presence of God in* certain effects which flow more directly from general lawn, and exclude him